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CALVINIST CONTACT

32ND YEAR OF PUBLICATION, NO. 1604 JULY 15, 1977

Destiny Canada strives for unity

By Rev. John G. Klomps

Rev. Klomps, minister of the First CRC in Hamilton, Ont., was delegated to the Destiny Canada conference on invitation from the Ontario government

It was this title which brought more than 500 delegates from coast to coast to a conference in Toronto. It was held on the spacious grounds of York University, whose energetic president engineered this forum with funding of the province of Ontario. As an invited member of the Ontario delegation I was privileged to participate in this three day conference from June 27-29.

The immediate background to this conference was the result of the November 15 election in the province of Quebec which brought the Parti Quebecois to ruling power. It is this party's announced aim to take Quebec out of Confederation. The more historical background lies buried in Canada's two founding origins, the French and the English. Canada's French speaking people are using the PQ's election victory in Quebec as a means to demand the rest of Canada's attention for its specific problems.

As a result delegates, representing a broad segment of the Canadian population, began to arrive in Toronto on Sunday afternoon. Sporting name tags with a specific Destiny Canada design the delegates were quickly

identified among the many other campus users. The initial mood among the arriving delegates ranged from eager anticipation to outright skepticism. Few expected outright solutions, but many were willing to listen and to discuss.

It was to that purpose that the Conference chairman, Dr. Ian MacDonald, addressed himself on Monday morning as he welcomed the delegates. He hoped that the delegates would use the facilities of this conference to examine critically the basic questions that tend to divide us.

Adding his voice to the welcome of the conference chairman, the Premier of Ontario, William Davis, expressed his personal desire and hope for a united Canada, one in which not only the English and the French, but also many other ethnic groups would find a permanent home. He challenged every delegate to participate to the best of his or her ability, so that not only we but also our children would reap the benefit of the understanding and insight reached at this Destiny Canada conference.

This set the stage for the first major address by historian Ramsay Cook of York University. Addressing himself to the title: "What do Canadians want?" he quickly reached the heart of the problem: "Do Canadians wish to find an equitable means of ensuring the continued existence of a united country in which Francophones and Anglophones can live full and satisfying lives, or do they wish to begin a new page in their history as two politically sovereign nations occupying the territory once known as Canada."

This is no longer an academic question, for many at this conference admitted that we are facing the most serious crisis in our history. Both French- and English-speaking delegates, whether from Quebec or from any one of the other provinces, admitted that there is much more at stake than merely the possible separation of Quebec. If that were to become a fact, the repercussions for the other provinces will be of a devastating nature.

Continuing his historical review, our

Continued on page 5

The Kings College

by Hank Verhoeff

Mr. Verhoeff is board director of the Christian College Association in Calgary, Alta., which is establishing The King's College.

The annual meeting of the Christian College Association (Alberta) got off to an ordinary enough start on May 6. Local luminaries pronounced themselves firmly in support of the association's raison d'être - establishment of a Christian liberal arts college in affiliation with an existent Alberta university.

Two items on the agenda, however, set the event off from the ordinary: first, Dr.Sidney De Waal, dean of the future college, revealed that not only were talks proceeding well with the University of Alberta at Edmonton, which only last fall rejected the affiliation scheme, but preliminary talks with the University of Calgary were also going well.

Second, as keynote speaker, the association landed Robert Thompson, former national Social Credit leader and now a professor at Trinity Western College, a Christian college in British Columbia which hopes to gain degree-granting status this year. Mr.Thompcon called on supporters of The King's College to persevere, and with other Christian colleges and Christian scholars in the secular universities to lead the Western world back to Judeau-Christian principles.

It was partly its adherence to those principles which led to rejection of The King's College's affiliation plea last year. That adherence, Dr.De Waal told the meeting, had not wavered but other details of the college's proposal had been modified: it would be located off campus and would offer only first-year courses.

Academic standards would be as high as originally planned: only Ph.Ds would be hired.

Progress on a seven-year plan to establish the college will hopefully culminate in the fall of 1978 when the interdenominational college becomes established. However, a lot of work must take place before then.

The college will offer distinctive, biblically-based educational and curricular objectives that seek to implement the Lordship of Christ in higher education. It would also provide distinctively Christian courses in philosophy, history, English literature, biology, economics, sociology, psychology and educational psychology.

Plans allow for either a full program of studies at the King's College, or a combined program at both the college and the university.

Ontario Christian College incorporates

The board of governors of the Ontario Christian College Association, meeting in Dundas on June 16, approved articles of incorporation and directed its constitution committee to present them to the Ontario government for incorporation. In the meanwhile the committee is preparing bylaws for inclusion in a full-fledged constituion. This action was mandated by the membership at its general meeting last November.

The college board also approved a recommendation from its educational program committee that the college offer a program of courses equivalent to Grade 13, to meet the so-called "H.S. 1" requirements of the province. An Ontario student is required to complete the "H.S. 1" program in Grade 13 in order to qualify for admission to an Ontario university. In the U.S. the Grade 13 completion usually is considered the equivalent of the first year of college.

A report was received of a meeting at Calvin College in Grand Rapids at which the possibility of on-going consultation with members of the Calvin staff was discussed. The board felt that the development of this Ontario college could be helped very much if its people can regularly draw on the experience and expertise of members of the Calvin staff.

Dr. Theodore Plantinga, part-time director of college development, reported on several visits he has made, usually with one or two board members, to colleges and universities in Ontario. He is systematically trying to talk with persons at all the colleges and universities in Ontario with which the college might eventually have academic relationships.

The board is of one mind that the new college should be specifically and distinctively Reformed in its basis and teaching. There was considerable discussion at this meeting as to how that should be spelled out in such a way that gets at the true meaning of being Reformed in education. The Statement of Basis and Principles which was adopted at the membership meeting does that in confessional terms, but there are many steps to be taken from a statement like that to its implementation in all aspects of the work of the college. The board decided to have an all-day retreat at which this can be fully discussed, together with a proposed draft of a paper that will define the objectives and place of the college in North America.

The college board is not yet able to answer the key questions the public asks: when will the college be able to start, where will it be located, and how will it get a charter or affiliation? But the board feels that it is making solid progress in laying the groundwork so that, if God wills it, this new Christian college can start on a firm basis. If you wish to contribute information or insight, or wish to receive more information, we invite you to write to Dr. Theodore Plantinga, 47 Bula Drive, St.Catharines, Ont L2N 6R5.

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NEXT WEEK

Pray for the Pope

VIEWPOINT

Dare to be a Timothy

When Timothy was young, he was impressed by Paul's ministry in Lystra and was subsequently converted. He accompanied his elder teacher on preaching excursions across the Mediterranean Sea to Israel, Syria, Greece and Rome.

He was a young man but he knew the Lord. He knew what the Good News was all about and he worked hard to proclaim it. He ministered to the church at Ephesus, was imprisoned and eventually freed.

Little wonder that Paul, in his letter to Timothy, referred to the latter as "my genuine child in faith". And little wonder, too, that Paul had such a high regard for this young fellow believer.

"Let no one think little of you because of your youth; instead, become in speech, in behaviour, in love, in faith, in purity, an example before the believers ... go ahead with the public reading, preaching and teaching."

Paul knew Timothy pretty well. His letters to Timothy bear that out. He knew that the immaturity which one usually associates with youth did not apply to Timothy.

We often tend to do that too, especially with the new, young, fresh ministers of the Word, those graduates of our seminaries. We often tend to excuse their mannerisms or their style of preaching with being young and having an immature faith.

Calvin Seminary recently graduated 30 candidates for the ministry and undoubtedly a number of other Reformed ministers will be gleaned from the roster of candidates from other Reformed seminaries. We have, then, 30 Timothys - not that they are all converts and new Christians. No, they are Timothys in the sense that they are young preachers of the Word, young leaders of Christ's flock.

And as Paul challenged Timothy in his letters, so we all may challenge these new ministers, these seminary graduates. "Let no one think little of you because of your youth, candidates; instead, become in speech, in behaviour, in love, in faith, in purity, an example before the believers."

Paul's letters to his "genuine child in faith" is beautifully written; as an older brother to a younger one, as a teacher to a student. But that love, that affection is evident throughout the letters.

There are a number of ministerial candidates in their early 20s. That is admittedly young. But they are ministers and doers of the Word of God and they will all be given a flock to care for pastorally. Let no one think little of you because of your youth. Instead, become an example before the believers.

Dare to be a Timothy. Dare to preach the Gospel as a "genuine child in faith."

Keith Knight

Calvinist Contact

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by Keith Knight

NEWS VIEWS

The mathematics of inflation

OTTAWA — The Anti-Inflation Board comes out with monthly consumer information on its progress. Its most recent one mentions that food costs will stabilize during the next three months and that any further rises will be "moderate", compared to the increases posted during the first part of the year.

Figures show the food index rose 2.3 per cent and is 10.6 per cent higher than it was a year ago. The most significant increases were on margarine, shortening, cooking oil, beef, port, fish, apples, potatoes, and tea. Prices were lower for sugar and most vegetables, except potatoes.

* * *

Understanding how prices are related to the supply of money is easiest when there is only one product, which we shall call Examples.

Suppose there are 100 Examples produced each month and 100 dollars in the economy to circulate each month. Examples can only be sold for dollars. The price per Example is $1. (100 Examples at $1 each - $100). Should the number of available Examples each month double while the money supply is unchanged, the price will fall to 50 cents per Example (200 Examples at 50 cents each-$100).

But if the amount of money doubles to $200 while the number of Examples stays at 100, the price per Example must rise to $2. (100 Examples at $2 each - $200)

Too much money in the economy, then, simply results in higher prices. In the long run, there's no use having more money unless we produce more goods and services.

Our national welfare depends on how much we produce. We can't go on forever consuming more than we produce, no matter how attractive the additional consumption appears. Government can't provide more goods and services simply by printing more money.

Joe X and his fellow workers notice that prices are rising and demand higher wages, which in turn adds to production costs and drives up the price of goods. The higher price affects demand and sales drop at home and on the export market against less expensive products. Lower sales mean layoffs and unemployment. But the unemployed have less money to spend which drives down demand for other goods and services and causes more layoffs. Inflation steals jobs.

It's intriguing how the economy works... and rather simple when you get right down to Examples.

by Dr. Louis Praamsma

WORLD AROUND US

The crisis in South Africa (I)

Not for the first time in our century are politicians and reporters speaking and writing about "the crisis in South Africa".

In 1900 an essay by Abraham Kuyper, the well-known Dutch Calvinist leader, appeared in the influential French magazine Revue des Deux Mondes, with the title: The crisis in South Africa. A year earlier he had written a letter on the same topic in the English Daily Chronicle.

A very remarkable thing in that letter was the comparison between Dutch American immigrants and the Dutch settlers who lived in the Southern part of Africa since the 17th century. He wrote: "Dutch settlers in America as well as in South Africa were Calvinists, and that Calvinistic character cooperated with their national origins and gave them a special stamp.

"We also see it in Michigan, Iowa, etc., where new immigrants share the same confession and in that way keep their deeply-marked original character; a final result of their life-and-death struggle against Spain." He continued "It was an indisputable error that England, when it gained possession of the Cape Colony in the beginning of this century (the 19th), did neither understand the national feelings nor the Calvinistic character of the Dutch settlers, and therefore tried to force them to become Englishmen.

"With a better insight it would have lived in peace with the original settlers. But the Englishmen tried to do it the other way and provoked that resistance which caused the exodus of the best part of the Dutch settlers and the foundation of the Orange Free State and the South African republic. War against these two republics caused the outburst of a flame of racial hatred (between the Boers and the British) in South Africa."

These words were written in 1899 and Kuyper pointed to the danger of a new and bloody war and pleaded for moderation and mutual contact. In his next brochure written in 1900, he tried to demonstrate the great injustice done to the Boers in the Boer War of 1899-1902.

He explained the whole historical situation and wrote: "England has always been proud to be the champion of the weak and oppressed peoples, and now look how grey-haired men of 70 years old, and their grandsons of 14 years old run from all sides to the hills in order to defend the freedom of their country against the English army."

And later: "This is the wound from which England will bleed during the whole age. In order to conquer the Boers by brute force England shall have to destroy them, to annihilate them from the family of nations. In that case South Africa should be left to the British and the negroes only."

In 1902 Kuyper had become the prime minister of the Netherlands. In that year he made a trip to London, requested to do so by the Quaker William Fox. He had talks with British politicians in an informal way, and in that same year the Dutch government sent an official letter to British Foreign Secretary Lord Landsdown. This led to the Peace of Vereniging on May 31 1902.

The crisis in South Africa got a new and very special meaning in our own time. In this column we have written repeatedly on the Rhodesian situation; it seems to become apparent more and more that this situation is very closely, almost inseparably, connected with that of the Republic of South Africa.

Both countries gradually become more isolated. The opinion of the world turns against them. For several years the guerilla fighters in this part of the world get support from a special fund of the World Council of Churches (of course for humanitarian purposes).

The latest development into this direction took place in the meeting of the Lutheran World Federation which elected a black president in its meeting of Dar Es Salaam. Tanzanian bishop Josiah Kibira was very recently elected president of this 58-million federation and in his opening speech he declared that the Lutheran Church should "defend a just revolution or a just war in South Africa."

If anyone would ask now whether these words are proper and fitting in the mouth of a Christian bishop who is supposed to walk in the footsteps of Him who has said: "All who take the sword will perish by the sword" he would be first answered by a chorus of boo's. After that he would engage in a hot discussion with the theologians of the revolution who would tell him that Jesus once cleansed the house of His Father with a whip of chords. The same should happen now in South Africa because the situation in that country is unbearable; as soon as possible democracy should be introduced there and the majority of the population should rule over that country. That is, according to that opinion, the inexorable requirement of the hour.

LETTERS

Reaching children in Germany

Dear Sir:

I send greetings from Germany where I am presently in my second year as teacher at a Department of National Defense school. When I left for this appointment, I remember clearly Mr. Farenhorst's warm handshake with the added message of "Keep in touch and share with us especially that which enables you to reach others in the Lord's work."

Enclosed is a picture of a class which has been a particular success on our base. Working closely with the chaplain here, I began a children's church school last September with the first week's enrolment being 6 pupils. It grew steadily and now as the first season closes we number over 50. The children have been very enthusiastic; learning many songs, Bible stories and prayers. It is truly a joy to see their happy faces.

More doors have been opened on this Base as well. Since the Roman Catholic children here do not have a separate school and receive two religion periods a week, I was able to help set up a program for the Protestant children during this time slot.

There is a small but dedicated group of Christians here that has set up teen and adult classes, weekly Bible studies and prayer groups. Many of them are returning to Canada and I pray that all this work started this year can continue. I praise the Lord for His many blessings as I have learned from these fellow workers and as I have been able to share His love with these little ones.

Marianne Oosthoek
Baden Junior School
Canadian Forces Base
Germany

A bit about fertilizer

Dear Sir:

After reading the article "Thought for Food" (June 3), I wish to clear up a few fallacies perpetrated by that article. I quote "We are killing the good earth by over-use of fertilizers" with the implication being that farmers, who require fertilizer to enable crop growth, are "killing the earth".

This is surely a lie! Perhaps in Europe fertilizer is used to the extreme, but in Canada, relatively little fertilizer is used. When Ontario's situation is put in perspective, it would appear that the agricultural contribution of fertilizer nutrient pollution is small indeed when compared to fertilizer nutrient pollution from human sewage in our cities.

The three major nutrients found in fertilizers are nitrogen, phosphorus and potassium (N,P and K respectively). N and P nutrients when found in lakes and streams are promotants of algae growth which uses up oxygen in the water and so upsets the ecosystem.

It was also stated that "If fertilized by compost... no chemical fertilizers have polluted the earth". Plant nutrients, whether derived from compost or "chemical" fertilizers are taken up through the roots of the plant in the same forms.

Plants couldn't care less if nutrients come from compost or fertilizers as long as they are present in these available forms (available meaning "capable of dissolving in the soil solution and of being taken up by the plant").

They do not pollute, but people do through mismanagement of these resources. This mis-management of resources is most obvious in the practice of diluting, treating and dumping sewage in lakes and streams when these nutrients should in fact be concentrated as much as possible and returned to the land for food production.

Jack Hovius
Listowel, Ontario

Christian school based on Reformed heritage

Dear Sir:

Rev. J. Tuininga wants distinctive Reformed schools to avoid the "lowest-common-denominator" Christianity of an interdenominational school (C.C. May 27). But neither does Tuininga want parochial schools. He is very clear on this, but he is less clear on how to achieve it.

Many of our schools want to reach a larger Christian community than that of our churches. This desire often arises from the purely pragmatic consideration of dwindling numbers. Therefore, it is timely to ask how such an out-reach can be effectuated without damaging our distinctive character. Tuininga's letter properly distinguishes the two pitfalls to be avoided. But can we have it both ways? Is it possible to assure the Reformed character of our schools without making them in effect parochial?

Tuininga points, I feel, in the right direction when he writes that we must articulate the implications of the Reformed tradition for education. But he also speaks of embedding "denominational terminology" in the constitutions as well as, promoting dual membership. This worries me a little. Some people may infer that school constitutions should be based on Church creeds as an adequate safeguard for protecting the Reformed character. Such a move I would disagree with, for several reasons.

First, in principle it is doubtful that Church creeds can function effectively as a basis for an educational institute. There is no need to elaborate since this issue was widely discussed nearly a decade ago.

Secondly, the Reformed character will be preserved only when we (ie. parents and teachers) understand the peculiar characteristics of the Reformed tradition, and are able to translate the meaning of that for education today. As Dr. J. Fennema wrote in C.C. April 18, "...the danger is that we do not understand as well as we should the distinctiveness of the education that we seek to share with our brothers and sisters in Christ." An appeal to Church creeds is not going to obviate that danger.

Thirdly, even if a constitution based on Church creeds could preserve the Reformed character, it would also unfortunately ensure our isolation from other Christians. Asking Christians of non-Reformed background to subscribe a document which brands Anabaptists as seditious (Belgic Confession, Art. 36) is hardly conducive to brotherly cooperation. Such terminology has little value today, and bespeaks the historical character of these creeds.

The Reformed tradition is rich indeed, we need not be ashamed of it. It is characterized by a deep concern for the majesty of God, His Honour and Glory, the calling, office, and stewardship of man, the objectiveness of revelation, and the corporateness of the new humanity.

These are the things we should talk about, explicate, and embed in our school constitutions. Doing so will draw other Christians, preserve the Reformed character, revitalize our own inner dynamic, and maintain the educational, rather than the denominational character of our schools.

Rev. Tuininga does not, I think, disagree with any of this. My writing was prompted by the fear that some might understand his letter as an appeal for school constitutions based solely on Church creeds.

Nick Loenen
Richmond, B.C.

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World missions update

ISLAM FAITH ENDORSED

BANGLADESH — During the last week in May, Bangladesh held a national election in which the president received a ringing 98.5% approval of his policies. One of these is to incorporate Islam into the constitution. For six years, since the Bangladesh constitution was formed in 1971, the nation has been officially a "secular" state. In mid-April, the constitution was changed to require the government to be guided by "complete faith in Allah."

NIGERIAN DELEGATED TO SYNOD

HALIFAX — Classis Eastern Canada chose Mr.John Orkar, a Nigerian engaged in graduate study in Halifax, Nova Scotia, as one of its delegates to the 1977 Synod. Mr. Orkar, a teacher and member of the NKST Church, is from Mkar, Nigeria. He came to know the Christian Reformed Church through missionaries working at Mkar. Since coming to Nova Scotia, Mr. Orkar and his family have become members of the Halifax Christian Reformed Church.

MISSIONARIES VISITED

LIBERIA— Rev. William Van Tol, Africa secretary, and World Missions Board member David Radius, recently visited Mr. & Mrs. Larry Vanderaa, missionaries in Liberia. Rapid expansion of the CRWM missionary force is expected as opportunities in evangelism, theological education, literacy and Bible translation and rural health develop.

BIBLE BY CORRESPONDENCE

CENTRAL AMERICA — The Back To God Hour recently supplied Christian Reformed missionaries to Central America with 4,600 names and addresses of people who had written in, requesting additional information about the Christian faith. From a central office in Managua, Nicaragua, missionary Gary Teja is now sending these persons correspondence courses and other instructional material. Some of these inquiries are already forming small groups for Bible study and prayer.

ILL ON THE FIELDS

PHILIPPINES — Within the last few months, several members of the missionary families have been hospitalized for various illnesses, all of them of some seriousness. Recuperation will be slow in instances of hepatites. The blessing is that within the next four months five new families will be leaving for service in the Philippines, the Lord willing. Pray for those who make new adjustments in culture and language and spiritual outlook.

MORE MISSIONARIES

GRAND RAPIDS — Nineteen new missionaries were appointed in May to service with Christian Reformed World Missions. The amazing surge in recruitment continues across the denomination. Particular needs continue in Japan and Taiwan, as well as for doctors in Nigeria. There is concern now for the funding needed to meet the answered prayers for new missionary personnel.

NEW SEMINARY FACILITIES

BACOLOD CITY, PHILIPPINES— The Genevan Reformed Seminary has moved into a newly acquired facility. Classes began during the first week in June. The Bacolod City Chr. Ref. Church, which has never had a meeting place of its own, will use one of the buildings. A three-year fund raising program for purchase of the property is nearing the end of its goal. About $15,000 is still needed to erase the indebtedness on the buildings.

SCHOOL'S ANNIVERSARY

TRES ARROYOS, ARGENTINA — The Christian school in this city will celebrate its 35th anniversary in July. Begun by missionaries Jerry and Ada Pott and several families of the Tres Arroyos Reformed Church in a large rented house, the occasion will be marked by the dedication of new boarding school facilities. Two hundred children now receive covenant education at the school. Rev. and Mrs. Pott have been invited to attend the annivesary and dedication ceremonies.

MANY SPANIARDS

MADRID, SPAIN — Between 400 and 600 million people will speak the Spanish language by the end of this century, according to the Spanish morning newspaper YA. The Spanish language has spread from Europe to all parts of the world, and dominates in the 20-odd countries of Latin America. The opportunities provided by this one language for Christian communication and evangelism are innumerable.

CHRISTIANITY GROWS

AFRICA — It is estimated that in Africa some 20,000 persons are embracing Christianity every day. In many churches the Sunday morning congregation is five times larger than the membership. For the first time in history Christians outnumber both the Animists and the Muslims. One leading authority predicts that by the turn of the century Africa may well be a predominantly Christian continent.

ARGENTINA MISSIONS

FLORIDA MISSION,BUENOS AIRES, ARGENTINA — In July, the first group of adults will be received into the fellowship of the Florida mission in Buenos Aires, and they will celebrate the Lord's Supper together. Rev. Lou Wagenveld is the missionary in charge, Rev.Wagenveld is placing great emphasis on training young people to invite others to the services and tell their friends what Jesus has come to mean in their lives.

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CHURCH NEWS

Christian Reformed

Called
- to Terrace, B.C., Rev. N.B. Knoppers of Red Deer, Alta.
- to Guelph, Ont., as University of Guelph campus minister, Rev. Edward Den Haan of Calgary (Maranatha), Alta.

Accepted
- to York, Ont. Candidate Phil Stel of Turner Valley, Alta.

Declined
- to Oshawa (Zion), Ont. Rev. J.W.Jongsma of Hamilton (Mt.), Ont.
- to Edmonton (Glad Tidings), Alta., Rev. John Visser of Barr head, Alta.
- to Dunnville, Ont., Rev. N.B. Knoppers of Red Deer, Alta.

New Address:
Rev.Arthur Schaafsma, emeritus, 215 Glenridge Ave.,apt. 403, St.Catharines, Ont. L2T 3L7
Rev. Henry Katerberg, R.R.1, Wellandport, Ont. L0R 2J0, effective August 30.
Rev. John Van Harmelen, Caesarea, Ont. L0B 1E0, summer months only.

Classis Chatham
Classis Chatham will meet in regular session on Sept.13, 1977 in the Ingersoll CRC of Ingersoll. Materials for the agenda must be in the hands of the stated clerk not later than Wednesday, Aug. 10. Rev.S.A.Van Daalen, S.C.

To Holland
Rev.Gabe Rienks, formerly of Simcoe, Ont. CRC and lately serving a Presbyterian Church in Brantford, Ont. has returned to The Netherlands to serve one of the Reformed Churches.

Canadian Reformed

Accepted
- to Toronto, Rev. J.Mulder of Cloverdale, B.C.

Calendar of events

July 18-29 "Biblical Basics for a Christian Philosophy", a two week course taught by Dr. A. Wolters at the Institute for Christian Studies, Toronto, Ont.

July 29 AACS Niagara Conference on the theme, "The Work of our Hands". To be held at Niagara Christian College, Fort Erie, Ont.

July 29 AACS Alberta Conference on the theme "Gaining Sight amidst Disintegration". To be held at Alberta Evangelical Camp, Didsbury.

Aug.17 DAYBEAT ON CHCH-TV (Hamilton) from 10-11 a.m., as Doug Hall interviews Gerald Vandezande of the CJL Foundation

Sep. 10 Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.

Sep. 17 20th Annual Convention of the Sunday School Teachers Association in Bowmanville.

Oct.15 Annual Meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker: Dr. E.F, Schumacher author of Small is Beautiful.

Lakewood Christian Conference Grounds:

July 15-17 Young People Weekend. Rev. Jim Lont, the "Chapelaires". Rodeo and pig-roast supper.

NEXT ISSUES OF CC:

DATED	MAILED	AD DEADLINE
July 22	July 21	July 19
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Aug. 12	Aug.11	Aug. 9

Destiny Canada strives for unity

Continued from page 1

speaker mentioned that since 1763 when New France became a part of the British Empire, each new constitutional arrangement has had to take account of the fact that Canada is not a homogeneous cultural community. On two occasions, in 1763 and 1841, the British authorities attempted to formulate constitutions which would lead, eventually, to the disappearance of the Francophone community. Both efforts failed. By the middle of the nineteenth century, the permanent presence in British North America of a Francophone community was accepted as an irreducible fact. The British North America Act in 1867 was founded upon a recognition of that reality, though it can be admitted, he added, on the basis of hindsight that the recognition was not as wide nor as generous as it might have been.

Already in 1867 the survival and growth of Canada and the survival and growth of French Canada were viewed as complementary, not as conflicting goals. Much more can be added about the distinctiveness of the Maritimes, the particular place of British Columbia and the sparsely populated provinces between Ontario and the Rockies.

The nation that was founded in 1867 was basically a nation of regions, in spite of the fact that the Fathers of Confederation may well have wished for more. The very centralized constitution which they devised perhaps reflected their hope of eroding eventually the regional distinctions and differences.

More than a hundred years later we know that they were wrong in that hope. The regional attachments in Canada today are in fact as intense as in 1867. More so today than before the residents of various regions want to maintain that regional identity, whether they come from Quebec, the Western Provinces, the Maritimes, or even Ontario. This dualism of loyalties exists in every region of the country though it is obviously stronger for many reasons in Quebec than elsewhere.

Referring to this question of regionalism, Ramsay Cook concluded: "The point I am attempting to make is one that is often forgotten when we speak of such dichotomies as French and English, federal and provincial, East and West. These supposed opposites are too simple to describe the complex reality of our experience. Canada is in fact a federation of minorities each of which, from time to time, combines with other minorities to form a majority. When a part of Canada becomes convinced that it is consigned to the status of a permanent minority, then regionalism becomes separatism. In whatever part of Canada it may exist, separatism is nothing more than the desire to shed minority status in favour of a majority position."

To relate all of this to the earlier question as to what Canadians want is to reach the heart of the dilemma — the strong desire to be both equal and different. This dilemma shows itself most strongly in the province of Quebec. At one time Quebeckers were willing to sacrifice some economic equality in favour of retaining their cultural difference. That time is past. Now they demand both their legal equality while maintaining their cultural identity. As a matter of fact with the gaining of greater equality, came a decreasing emphasis on the difference factor. This in turn led other highly motivated Francophones to emphasize, perhaps unduly, the need of safeguarding the use of French and the cultural heritage of which it is a symbol. That is why language policy has become a topic of such intensive public debate and government action.

It is exactly here that Canada together with the province of Quebec faces the question: can increased economic equality be made compatible with cultural distinctiveness? The published answer of the Parti-Quebecois is political sovereignty within the context of economic association with the rest of Canada. Federalists of all provinces advocate a unified nation-state based upon the preservation and cultivation of historic diversities while united in a commitment to work toward increasing equality for all Canadians.

The final question which Ramsay Cook left to the delegates to discuss was: "Do we want a single political nation — and I emphasize political since I have already made it clear that there is not and cannot be a single cultural nation — do we want a single political nation, or do we want two or more?"

Workshops

Then it was time to join the workshops in which the delegates discussed that particular topic. Our workshop leader was the former Governor-General of Canada, Mr. Roland Michener. I found myself in this workshop with a Francophone student from Northern Ontario, a very articulate French speaking professor from Manitoba, a concerned housewife from Newfoundland, a former general, now deputy minister from Ontario and many others. A true cross section of Canadian residents, representing many different ethnic backgrounds.

Soon several areas of concern surfaced, particularly through the discussion participation of the Francophone members of our workshop. One was their deeply felt fear of assimilation into the sea of surrounding Anglophone culture and language. Time and again this fear was expressed strongly. Against this background they virtually pleaded with the Anglophone majority to open their hearts and accept the Francophone fact in Canada and to protect its existence. Resentment was expressed in being merely listed as one of the many ethnic communities in Canada; they want to be seen, if not as the original, then certainly as one of the two founding nations of Canada.

The pressure to assimilate is felt even stronger by those Francophone communities outside the province of Quebec. In clear cut language they asked for protective rights, similar to those enjoyed by the Anglophone community in Quebec. They also thought out loud what the Parti Quebecois might do for these non-Quebec Francophone communities. The unrefuted suggestion was offered that the PQ would probably abandon these communities in favour of a separated Quebec. More than mere teaching of French in Canadian schools, it is necessary for the rest of Canada to accept the unique position, history, culture and language of one of its provinces, if Canadians want to retain the present political unity. Although much time was spent on the language question, it became quite apparent that many other problems exist in the various provinces. From Newfoundland they mentioned transportation, and from British Columbia the tariff structure as problems in need of revision.

New Canada

The other emerging problems, tugging at the seams of confederation, were examined the next morning by four panelists. Each one represented a broad geographical area. Speaking for the West was author James H. Gray. At the outset of his address he made it quite clear that he thought that the term New Canada much better designates the western provinces. Highlighting from a different point of view the regional differences he said: "New Canada is a different country with a different history, different thought processes, different ways of reacting. New Canada is not a branch growing out of the main trunk of Central Canada. This is a separate and distinct variety that has been grafted onto the Central Canada root stock."

The amazing point in his presentation was the fact that New Canada does not really distinguish between Ontario and Quebec. For to New Canada concern over language ranks very near the bottom. To them inequities in the economic growth spell the real troublesome areas in confederation.

He also explained why the residents of New Canada find it easy to look southward to the United States with much more affection than the residents of Central Canada. Quoting the American historian, Paul Sharp, he mentioned that between 1900 and 1920 more than 1,000,000 Americans migrated northward into western Canada. Of these a large proportion was made up of British, German and Scandinavian immigrants who had tried the American version of the promised land and found it wanting. Regardless of national origins, these Americans brought with them an arsenal of ideas that would shape the course of history of New Canada and you will see the imprint of these ideas everywhere in New Canada today.

Barbara Frum was another panelist who rather succinctly put the finger on one aspect of our national problem: That fact that we don't communicate sufficiently with each other. She used her employer, the CBC, as an illustrative model of this point. Here is her description: "We have erected at the CBC twin towers, a dual system to promote the aspirations and protect the integrity of bcth language groups. This nation is adorned by two splended national services, the CBC and Radio Canada, neither of which knows anything about the other. No telexes cross the language barrier; there is no pooling of talent. News directors of the two nightly national news never meet over coffee. At the CBC it's "deux nations" all the way — financially, administratively, creatively; to the loss of both, to the loss of all of us. Out of the best intentions, out of the greatest mutual respect, we never talk to each other."

Representing the French origin on the panel was Madame Chaput-Rolland, who in an emotionally charged address, challenged the delegates to accept maturely that Quebec wants Quebec. Illustrating her desire for one Canada she likened the two origins, French and English, to two arms of one body. For too long, she charged, one of these arms has been miserly mistreated to the detriment of the strength of the whole country. She demanded the right for a Francophone to be accepted as a Francophone without the need to undergo some type of undefined Anglophone canadianization.

Speaking for the Maritimes on the panel was Mr. William Jenkins, who presented the interesting view that a Maritimer looks at Quebec and Ontario as Western Canada. For these provinces the need for economic growth is a first priority. By the use of a story he illustrated rather dramatically the setbacks which the Atlantic provinces have had to endure as a result of protective tariff structures toward the South and stimulated market growth toward the West. In spite of the present Maritime difficulties, his address contained the strongest, sacrificial commitment to the country, called Canada.

As we continued to grapple with the issues in our workshop, additional problems and some tentative solutions surfaced. To a Francophone it is unthinkable to leave the protection of his culture in the hands of Anglophones. He wants those rights deeply embedded in any revision of the British North America Act, Canada's constitution.

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Destiny Canada

Continued from page 5

I represented one ethnic background in the colourful Canadian mosaic at this conference. During my participation, I could not help but form a variety of impressions with reference to our own ethnic community. As a result of these impressions, some suggestions were also born. Both of these I would like to pass on to you for your critical examination and possible implementation.

Impressions

1. On more than one occasion I could easily see a prallel in our own ethnic community between the Frisian and Hollander question.
2. It struck me that we as a Dutch community have a tendency to hide safely behind the protective dikes of Church and Christian School without building proper bridges to communicate with our fellow Canadians, regardless of their origins.
3. Our ignorance of the cultural history of Canada is no longer excusable on the basis of our inability to handle either one of the official languages.
4. There are many Canadian citizens who show deep concern for the continuation and welfare of Canada as a united country
5. More than one third of our nation's total population represents neither French or English background. This group must become more involved in defusing the tensions which presently exist between the English and the French.
6. Our Reformed world and life view has always taught us that our ethnic community's presence in Canada is of greater significance than the mere collecting of economic pearls. This is the time to put that wider view into practice.
7. At this conference I tasted the crisis which Canada faces right now. It demands united action to remain on a just national course.

Suggestions

1. Calvinist Contact should solicit more articles that deal with the history and present tensions and pressures within Confederation.
2. Calvinist Contact should list and review with greater regularity various published books on Canada's destiny and related subjects.
3. On the local level our ethnic community should plan discussion evenings with representatives of other ethnic groups with the expressed purpose of asking the question: What does Canada mean to us?
4. Our Christian high and grade school teachers should offer adults four to six weeks evening courses in Canadian Social Studies.
5. Young people societies in churches should make it their aim to have a minimum of four evenings per winter season devoted to a discussion of Destiny Canada problems.
6. Parents should encourage their children in the study of French language and culture as much as possible.
7. School communities should stimulate school trips that put students in touch with other ethnic communities in Canada, such as the Chinese in Toronto and Vancouver, or the French Canadians in Quebec, or the Ukrainians in Manitoba.

With 25 years of Dutch-Canadian immigration history behind us, it is now high time that we sincerely join hands in prayer, asking God to direct us in ministering Christianly to the total needs of our adoptive homeland.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Our daily work

The work we do in life is the arena in which we are constantly being tested. We spend a large part of our time at work. So the way we go about work will tell what kind of a person we are. This is especially true when we think of the unpleasant tasks which sometimes come to us. No matter what work you do or what profession you choose, you'll find some drawback, some things you don't like to do.

A mother in a home, or the father in the shop or in the office, children at school, a doctor in his office, or ministers in their work - in each of these there is something unpleasant, something that they would rather not do.

But now the question is, "How do you face your daily work?" I would like to mention six different ways which I notice in the work of people. A few of them can be dismissed rather readily. The fact, for example, that some people are too lazy to work. They are often the ones who are drifting from one position to another. I talked to a young man of 24 the other day and he mentioned that he had already had seven different jobs. He said some of them were good jobs, they paid well and he rather enjoyed them, but he said. "I did't want to get tied down to any one particular job." In a way I think he is lazy. I don't think he is really interested in work.

Another way in which people work is to work compulsively. This is just the opposite from the person who is born tired. This kind of person has a strong desire for success and he's going to work hard in order to accomplish it. Working obsessively or compulsively is rather dangerous. People may feel that they have to work hard and they become work alcoholics. They have a feeling that they have to be working all the time. When somebody else can make a good living in 40 hours a week, they have to work 60-70 hours a week. Often these are the kind of people who had a father that had the same kind of drive or a mother who was always encouraging her children to be very industrious telling them, "You're never going to amount to anything unless you really work hard."

I've been in and around this hospital at Pine Rest for some 30 years and I never met a person who I felt was overworked. I met a lot of people who worked obsessively, who developed a strong busyness complex and who worked under too much tension, but no people who overworked. You don't overwork - the body has in it certain kinds of limits and you go up to a certain point and you get tired and you can no longer go about your work, you need rest.

There's another class of workers that I would describe as "working rebelliously." They are always talking about the people who are in the office, people who are in authority, bosses in the factory, those who are in administration, and they constantly criticize. They are the kind of people who can very easily go off on strike because things are not just exactly to their liking. I know full well, of course, that often management has taken advantage of labor, but when people have this constant complaint against the corporation or against industry - when the election is on, the favorite term is "big business, big company, big industry." I wonder what that is? The attitude that these people have is that they would like to set their own wages, they want to set their own terms for work no matter what happens to the industry.

I would recommend another way of working, and that is to work leisurely. I know in present industry there is a lot of pressure. The assembly line type of work can drive people. They have to turn out a certain number of pieces a day in order to make a living. In this way it is good for us to still take a leisurely approach and that we don't begin to drive ourselves. If you have to turn out a certain number of pieces a day and you're driving yourself, you're not really going to accomlish your goal. You do much better if you work at a steady pace rather than rushing yourself. I think particularly mothers in the home can do this sort of thing - they drive themselves - they're not willing to take life a bit more leisurely. They accomplish little because of the fact that they're always chasing dirt or they're doing all kinds of little things, but they forget the important things, the bigger things. Take time to live and take time also to do your work.

Another type of worker is the kind who makes his work drudgery. Some people think of all work as drudgery. There are people who can mop a floor and at the same time whistle and sing, but there are other people who do nothing but grumble. Jesus tells us the story, a very human one, about the prodigal son or rather the elder brother. When he comes home and hears about the feasting and the dancing and he says to his father, "all these years I have served you and you never gave me a kid that I might make merry with my friends." In other words, he is saying, I worked all these years but I never found any joy in it, no satisfaction in it. He had worked for his father and lived with his father but that didn't give him any personal satisfaction.

I read a book recently on the subject of "Mothers in the Home", and in this book they talked about caged women, women that were in a cage. Now we've used all kinds of little statements for that - we've talked about trapped women, we've talked about women who have "cabin fever", but they are the kind of person who feel that they are sort of locked in, they can't do anything different. They can't change things, they are in that position, they have to do their work and they're tied down with their children. Finally, many of them say, "i just can't take it any more to be living in this home with these children constantly." This has been the case of a number of people in recent weeks when the storm was on and they couldn't get out. They felt cooped in, they felt caged.

OUR THOUGHT FOR THE WEEK: To find joy in work, to find satisfaction in a job that you are doing, think in terms of your accomplishments, think in terms of what you are doing for yourself, your children, and ultimately for your Lord. It makes a lot of difference how you work and it's important as to what attitude you take towards it. I like the little verse that we sing in church - "Make me a captive Lord, For then I would be free, Help me to render up my sword, And I will conquerer be."

REFLECTIONS ON I PLEDGE YOU MY TROTH

Part 1 of 4

by Professor L.Selles

Prof.Selles is on the staff of the Canadian Reformed Theological Seminary, Hamilton, Ont.

This, as the title indicates, is not meant as a regular review of the book of James Olthuis, professor of ethics at the Institute for Christian Studies at Toronto. It would be too long for that and be presented at an inexcusably late date. This late date, however, at which this article is written, has provided time to read and re-read the book, to consider it somewhat closer, to reflect on it, talk about it and form an opinion of it. The book, as mentioned in the Preface, is a crystalization in writing of speeches and discussions at summer conferences, sponsored by the Association for the Advancement of Christian Scholarship.

The subtitle of the publication is: 'A Christian View of Marriage, Family, Friendship'. A book, dealing with these topics, deserves sympathetic-critical reading and reflection.

Sympathetic because I fully agree with Dr.Olthuis that the only thing which can stop a further deterioration and breakdown of marriage and family life, and which can restore the rightful place of friendship in our society, is a return to the scriptural norm for these relationships.

Critical because what is presented as a 'Christian view' should be examined in agreement with the apostolic injunction: "Do not despise prophesying, but test everything; hold fast what is good." 1 Thess.5:20,21. You as reader should be able to check and test me in my testing of the book of Dr.Olthuis; I will not just write about Dr.Olthuis' views, but summarize these views on the main points as they are presented in the book. Reflection on and evaluation of them, follows at each turn, whereby I will try not to skip any of the arguments advanced by the author.

Unity and bi-unity

Dr.Olthuis begins his book with an introductory chapter on "Mankind, Male and Female",followed by one on 'Marriage'. The unity of mankind, men and women, determined by the creation of man and by the one calling "to fear God and to keep his commandments", Eccl. 12:13, is the book's point of departure. Since the image of God wherein man has been created, was distorted by the fall, restoration of it is necessary and is realized in the fellowship with Jesus Christ. pp.3,4. This unity of mankind is actually a bi-unity, i.e. man is a "twofold being", according to what is written in Gen.5:1,2:

> "When God created man, He made him in the likeness of God. Male and female He created them."

Man and woman, the creation record tells, belong together, p.4. That is also the meaning of the wellknown passage which relates that God took one of man's ribs and made it into a woman, Gen.2:21,22. This passage, Olthuis interprets, "simply and beautifully declares that man and woman together constitute humanity", p.5. The consequence is, in Olthuis' view, than man and woman were created as equal partners. Man's wedding song "this at last is bone of my bones, and flesh of my flesh"(Gen.2:23) speaks of this equality and the partnership of man and woman included in it. The fall also ruined this equal partnership.

> "Sin distorted the relation between man and woman from a helping-and needing-each other-biunity to a denying-and-hindering each other-disunity", p.9.

Man and woman bring the curses of Gen. 3:16,17 over themselves. These curses should not be treated as if they were injunctions.

> "The domination of man and the subordinations of woman is a distortion of the original intention of the creator", p.10.
>
> "Thus, the words of curse are not norms to guide our male-female relations", p.10,11.

Norm is the creation order of equal partnership as confirmed by Gal.3:28 where the apostle declares that "in Christ", whom the believers have put on in their baptism, there is "neither male nor female", just as there is 'neither Jew nor Greek','neither slave nor free', because all are one in Christ Jesus. It is the church fathers' fault not to have understood the restoration of this coequality and copartnership in Christ. This fault is maintained up till the present day in "the Church's unwillingness to shake off the archaic and mistaken notion of the inferiority and subordination of women", p.15.

What about it?

Let me stop here a moment for some reflections. I agree with Olthuis that the curses which God spoke on account of the fall and the disobedience of man and woman should not be read and understood as if they were 'norms' for man's conduct. That's the reason why for a long time I have had some trouble with the form for the solemnization of marriages on this particular point. After the wellknown words of Gen.3:16 "your desire shall be your husband and he shall reign over you" have been quoted, the form continues: "You shall not resist this ordinance of God". By calling that which is a curse in Gen.3 an ordinance and by not taking into account that this curse was lifted by the suffering and obedience of Jesus Christ, the form slips, as far as I can see. It is, however, back on the right track when it continues in the same sentence,

> "but (you shall) be obedient to the commandment of God and follow the example of godly women who trusted in God and were subject to their husbands".

I come back to this injunction. First, I want to mention another point, made by Olthuis, with which I agree. It concerns his protest against what he calls "the archaic and mistaken notion of the inferiority...of women", (see above). The idea that woman would be 'inferior' to man is, as I am firmly convinced, unscriptural. A Bible-believing Christian should not want to have anything to do with it for that reason. It surprised me therefore to read in the book that the Church has been unwilling to shake off this notion of the inferiority of women. I have not been able to trace that persistent unwillingness in the history of the church. Unless "subordination" is considered to be the same thing as "inferiority". The placing of the one word in juxtaposition with the other, "inferiority and subordination" suggests that this is Olthuis' view indeed. It is not the only place where the two are linked up with each other by Olthuis.

> "Biblical givens", it is stated on p.6, "show us the why in today's situation, forcing us to reject any suggestion of male superiority and female inferiority and the corresponding male domination and female subordination as contrary to the partnership proclaimed in Genesis".

See for similar statements pp.27, 39, 135ff. As a matter of fact 'partnership' in contrast to 'subordination' is, in Olthuis' view, the key to the solution of the marriage- and family breakdown. Writes he:

> "In the study I grew in the conviction that the Biblical teaching of the co-partnership of man and woman under God must be recovered if we are to experience the meaning of liberation...",Preface I.

Likewise it reads on p.147 regarding the exegesis of Gen.1:3 by Krister Stendahl, that he is "failing to distinguish the partnership of creation from the subordination of the fall."

I totally disagree with Olthuis on this point. That whole idea of co-partnership based on a complete equality of man and woman in their bi-unity is in conflict, if not with the qualification of woman as "a helper fit for man", - people may differ on it - then anyway with the way woman was created. Olthuis may qualify this way of creation of woman as a declaration "that man and woman together constitute humanity", (see above), there is more to it than that.

That appears from Paul's references to Gen.2:18ff. Why is it that he calls woman "the glory of man", whereas he speaks of man as "the image and glory of God", when he deals with the mutual relationship between the two, 1 Cor.11:7? That is so, Paul writes, because "man was not made from woman, but woman from man", 1 Cor.11:8. In other words the way wherein woman was created may not affect her relationship to God, since she as well as man was created in the image of God, Gen.1:27, it does have implication for her relationship to the man to whom the Lord brought her; the implication, namely, of her subordination under him, being the glory of man.

The prohibition issued by Paul to the sisters in 1 Cor.14:34, to speak in the Church, in the meaning of 'to teach' in the church service, is based by the apostle on the ground that the women "should be subordinate, as even the law says." What kind of law is meant by the apostle appears from 1 Tim.2:2, where the same prohibition is based on the fact that "Adam was formed first, then Eve". 1 Cor.14, in turn, makes it clear that the order followed in the creation of man and woman is really one of place ordained by God since it speaks of subordination as testified by the law, vs.34. It is not the only text to do so. In Eph.5:22 (compare Col.3:18) Paul addresses the married sisters with the words: "be subject to your husbands, as to the Lord". According to 1 Cor. 11:3, Paul wants his readers "to understand that the

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DE KEUS VAN 'T SMALLE PAD [41]
een vervolgverhaal door Gé Verhoog

De dag is voor Peter niet meer te bederven en Jacoba is al gelukkig dat ze met Henk uit is; Henk voelt zich vorstelijk, omdat hij de vrouw van zijn keuze de hele dag bij zich heeft en voorts is het hem een voldoening, dat hij de leider van de dag is. Hij is verantwoordelijk en dit geeft hem voldoening. Het leiderschap ligt hem - het ligt hen allen. Vader is de onbetwiste leider van hun gezin. Teunis, en zelfs Peter hebben hetzelfde in zich: geen slavennaturen, geen kuddedieren, maar zelfbewust en toch - volkomen vreems aan heerszucht.

Wonderlijk, denkt Henk, het zit in hen. Is dit hoogmoed? Hij lacht even. Dit is het niet. Voor niets is vader zo bang dan voor hoogmoed en zelfverheffing.

Nee, het is aangeboren; het is een niet te weren drang naar een eigen leven, een bereiken van het doel, dat ze in zich vinden. Ze weten, wat ze kunnen en daarom kan Peter zo kribbig zijn als hij aan het rietdekken denkt: het joch kan inderdaad meer. De studie vliegt Teunis immers ook zomaar aan? De meester leidt hem op voor het eindexamen - dat zou niet kunnen als Teunis een duffe sukkel was.

Hijzelf - hoe vaak heeft hij op het dak, of bij de molens gewerkt met krampachtige vingers, omdat hij dit niet wilde. Dan zag hij in gedachten wat hij wel wilde: een zaak, een bedrijf. Boeken, muziek, orgels, kerkorgels...

Hij uitte zich niet. Hij deed het werk, dat zijn vader voor hem had want hij geloofde stellig in de weg Gods. Hij mocht niet hunkeren naar meer, dat was hoogmoed; hij moest tevreden zijn en - hij was tevreden. Maar bij het ouder worden bleef die tevredenheid niet, hoe hij tegen die zonde ook vocht. Het kon hem benauwen.... Tot plots de firma Maaswaal in zijn leven kwam en als vanzelf gleed hij het zakenleven in, om daar te beseffen, dat dit zijn leven was. Zo moet God het geleid hebben. Wat zei vader eens? ''Laten we blij zijn dat we gehoorzaam zijn geweest.''

Henk heeft het werk gedaan, zes jaar lang en zonder klagen. Is het uiteindelijk zo geleid, dat hij zonder de zonde van onwilligheid toch zijn doel mag bereiken? Het vervult hem met een geluk, hoewel hij erover moet nadenken of hij wel in de rechte weg is...

Peter is anders. Peter rent bij het riet vandaan en ploft meteen in de schoolbank neer, je zult het zien,. Hij is gemakkelijker en niet zo naar de diepte afstekend. Henk zucht even: Peter zal het leven minder zwaar doorgaan dan hijzelf en zijn vader. Wat is beter?

Jacoba schudt even zijn arm. ''Zit je weer in gepeinzen?'' plaagt ze. ''Kijk liever rond in de schone stad Leiden en vergeet vooral je kerkorgels niet.''

Leiden is een boeiende stad; de stoomtram, ongelooflijke uitvinding, staat bij het eindpunt aan de Rijnsburgerweg waar de prachtige bomen aan weerszijden van de weg een weelde ten toon spreiden nu de zon op de pas uitgekomen bladeren schijnt. Dit is lente, dit is als hebben de bomen zich getooid met sierlijk zacht groen kanten borduursels.

Door de oude Breestraat rijdt de paardetram; het witte paard loopt gedwee over de hobbelige klinkers tussen de rails; het gevaarte kalm meetrekkend. De mensen zitten op houten banken en zien genietend rond want het is een genot, in de paardetram te reizen: men ziet alles om zich heen en wordt niet moe; wat een uitvindingen doet men tegenwoordig toch.

Ze wandelen door het Kort Rapenburg waar het water blikkert in de zon; dan wil Henk beslist de Hogewoerd aan Jacoba laten zien om dan Peters zin te doen en terug te lopen naar de Breestraat om het eeuwenoude stadhuis te bewonderen en te denken aan het beleg van Leiden, waar op deze plaats zoveel historie werd geschreven. Henk vertelt hen ervan; Peter luistert gulzig - dit interesseert hem bovenmate. Hij ziet het wanhopige volk, de stervende kinderen; hij hoort als het ware de Spanjaarden buiten de poorten, hij hoort de stem van de burgemeester Van der Werf: ''Nooit zal ik de stad overgeven aan de Spanjaarden...dat kan slechts gebeuren na mijn dood...''

Langzaam lopen ze door. Historie, denkt Peter, is er iets mooiers?

Een melksalon is gauw gevonden, dan voelen ze dat de wandeling behoorlijk is geweest, maar na de boterhammen en het glas melk is de moeheid verdwenen; nu de oude kerkgebouwen in op zoek naar orgels.

Het is nauwelijks te geloven maar ze vinden zichzelf terug in de oude eikenhouten banken en horen orgelspel aan, dat door de hoge majestueuze gewelven opklimt - als ademloos luistert Henk naar de pracht van dit spel.

Peter merkt hoe Henk verdiept is in de muziek - ja, hij zal beslist in orgels gaan doen. Als vader dat tenminste goed vindt - maar vader houdt ook van orgelspel. Als we toch eens meer geld hadden, peinst Peter; waarom kunnen we zo weinig? Waarom tobben we altijd met geldzorgen? We willen zoveel en dit is toch geen zonde? Hij denkt aan het feit, dat zijn vader naar de Gereformeerde Kerk is overgegaan - hij is er gelukkig mee, maar het heeft hen klanten gekost en de inkomsten zijn nog minder geworden. Dit interesseert zijn vader zover, dat het de zorgen zwaarder maakt, maar nooit ofte nimmer zal vader zeggen: ik heb spijt van mijn overgang naar de Gereformeerde Kerk. Waarom zijn de mensen zo hatelijk? Waarom kan een gezin niet naar die kerk gaan die hen lijkt? Waarom moet je dan bespot en gehoond worden? Dit gaat Peter boven 't verstand.

Huiseigenaren:

Pas op voor reparatie oplichters.

Hier zijn enkele tips om u zelf te beschermen.

Als u reparatie overweegt:

- Laat u dan niet overhalen tot dingen die u niet van plan was te laten doen
- Vraag altijd prijsopgave aan diverse betrouwbare firma's
- Sta er op dat alle onderdelen in het contract worden beschreven voordat u tekent, zoals het soort werk dat gedaan moet worden, de hoeveelheid, de extra dingen en het totaal bedrag
- Houdt het down-payment zo laag mogelijk
- Betaal nooit het volle bedrag voordat het werk tot uw volle tevredenheid is gedaan
- Als u financiele hulp nodig hebt ga dan zelf naar uw bank of een financiele instantie

Bovendien wil de regering van uw provincie u laten weten wat uw rechten zijn onder de Consumer Protection Act (Consumenten Beschermings Wet) en de Business P[illegible] tices Act (Wet op Bedrijfspraktijken).

- De Consumer Protection Act staat u toe een contract te verbreken, dat in de toekomst uitgevoerd en waarvoor betaald zou worden en dat getekend was in uw huis, als u een aangetekende brief stuurt binnen 48 uur na tekening, zelfs al is het werk reeds begonnen.
- De Business Practices Act zorgt voor boetes en gevangenisstraffen voor mensen die willens en wetens hun klanten bedriegen, misleiden en beliegen

Voor gratis informatie, alleen in het Engels, schrijf naar:
Ontario Consumer/ home Repair
Queen's Park,
Toronto, Ontario, M7A 2H6

Sidney Handleman,
Minister of
Consum[illegible]

William Davis,
Pr[illegible]

[illegible]ovince of Ontario

Van raapstelen en reseda

In een oude kerk in Travangore in India, hangt een prachtige koperen lamp met wel honderd armen. Zij hangt tegen de zoldering aan en elke lange arm eindigt in een koperen bakje dat gevuld wordt met olie en een pit. Na het einde van de avonddienst komen de jonge mensen naar voren en nemen een van de pitten uit de lamp om hen bij te lichten op hun weg naar huis. Staande op de heuvel kunt u de lichtjes zien die zich hier en daar voortbewegen door de duisternis.

Dat is een beeld van het gezin. Een plekje waar de kinderen een brandende toorts in handen krijgen om hen bij te lichten als ze uitgaan in de duistere wereld die ons omringd.

Er zijn veel toortsen die de kinderen van huis kunnen meekrijgen: de toorts van oprechtheid, van vriendelijkheid, van haat tegen het gemene en ordinaire, de geest van offerbereidheid, van zelfcontrole en zelfverloochening. En - dat is de bron - de toorts van een persoonlijk geloof in de Heer Jezus Christus, onze Heiland, hebben al onze kinderen dringend nodig! Een moeder kan haar kinderen de toorts van het gebed in handen geven. Als over een gezin schaduwen hangen van ziekte, of andere moeilijkheden, dan wordt er veel gebeden. Bij het passeren van een slaapkamer hoorde een jongen een fluisterende stem, hij bleef staan en merkte dat zijn moeder aan het bidden was omdat vader zo ziek was. Toen nam die jongen een pit uit de lamp en zij lichtte hem bij zijn leven lang.

Al onze kinderen hebben die brandende toorts van het geloof in de Heiland nodig. We moeten ze tot Hem brengen. Hij is de Behouder van het leven. Zo is er voor vader en moeder een grootse taak. Samen zullen ze de taak van de opvoeding van hun kinderen vervullen. Ze moeten dus bij elkaar passen en met elkaar de kinderen het evangelie voorleven. Dat is een belangrijke voorwaarde om de kinderen tot Jezus te brengen. Als er geen geestelijke eenheid is tussen vader en moeder, hoe moeilijk wordt het dan! Als de kinderen merken dat vader en moeder of een van beiden het niet zo nauw nemen met Gods geboden, wat krijgen ze dan voor indruk van het geloof? Er moet eenheid zijn tussen vader en moeder, ze moeten een team zijn dat eensgezind de kinderen opvoedt tot eer van God en tot welzijn van de kinderen. Een team dat met elkaar praat.

Ze hadden bij hun huis een tuintje. (Ik meen dat het verhaaltje van Drewes is, vroeger een beroemde hoofdonderwijzer in Amsterdam) Behalve wat bloemen teelden ze er ook wat groenten. In een hoekje van de tuin had moeder, zonder aan haar man er iets van te zeggen, raapstelen gezaaid. Daar hield haar man zoveel van en ze wilde hem er mee verrassen. Vader, die ook graag in de tuin werkte, had echter datzelfde plekje uitgekozen om er reseda's in te zaaien. Van die bloem hield zijn vrouw zo veel en hij wilde haar een plezier doen. Moeder ging geregeld naar het plekje raapstelen kijken of het nog niet opkwam. Ze zuiverde het tuintje van onkruid en wachtte met belangstelling op het opkomen der groente. Vader deed hetzelfde. Hij trok alles uit wat geen reseda was, en wachtte tot zijn zaaisel was opgekomen. Zowel vader als moeder werden teleurgesteld. Moeder kreeg geen raapstelen om vader te tracteren en vader geen reseda's om moeder te plezieren. Moeder verhinderde vader in z'n plannen en vader verhinderde moeder in de hare. Het verhaaltje eindigde met de vraag of de vaders en moeders het begrepen.

Vader en moeder moeten het eens zijn, een lijn trekken, hetzelfde willen, en samen de kinderen bij de Heer Jezus brengen. Harmonie in de opvoeding, anders gebeuren er ongelukken. Maar er moet ook communicatie zijn. Ze moeten met elkaar kunnen praten, over allerlei dingen, over het geloof en ook over de kinderen. Over hun karakters. Het ene kind moet heel anders worden aangepakt dan het andere. En de ouders moeten het eens zijn over de gedragslijn die gevolgd moet worden.

Dus vaders en moeders, eenheid in levensstijl, in levensovertuiging, ook in de belangrijke dingen van de opvoeding. En echt eens samen doorpraten over de kinderen. Ze zijn zo verschillend en ze moeten soms zo verschillend behandeld worden. Maar bovenal moet u hen het evangelie voorleven. Alle kinderen hebben de brandende toorts van het geloof nodig. Als ze u die toorts zien dragen, kan Gods Heilige Geest dat gebruiken om in hun hart levend geloof te werken, zoals Hij dat deed bij die jongen die zei: ik wou dat is zo geloofde als mijn moeder!

J.VanHarmelen

Omturnen

Het volgende artikel is overgenomen uit ''De Wekker'' van 20 mei jl. Het verscheen eveneens in ''Koers''

Onlangs verscheen een W. P. Woordenboek van 2000 nieuwe woorden en uitdrukkingen onder de titel: Signalement van nieuwe woorden. In ongeveer tweeduizend trefwoorden vindt men in dit boek beschreven wat er de laatste twintig jaar aan nieuwe woorden en uitdrukkingen in de Nederlandse taal is bijgekomen.

Een van die nieuwe woorden is het woord 'omturnen', hetgeen wordt uitgelegd als: iemand of iets doen veranderen, iemand tot een andere zienswijze of levenswijze brengen. Dat woord heeft niet alleen betrekking op allerlei muziekfiguren, die door anderen omgeturnd worden, maar dit woord kan helaas ook al gebruikt worden op het terrein van geestelijke zaken en kerkelijke situaties. Een nieuw woord, ja, maar voor een nog veel ernstiger zaak.

Wat is er nl. aan de hand?

Er is in allerlei kringen, organisaties, gemeenschappen en kerken vandaag een omturningsproces aan de gang dat door velen niet wordt opgemerkt of dat te laat in het vizier komt om er zich nog tegen te kunnen verzetten.

Omturnen betekent niet dat men iemand probeert van zijn geloof of zijn belijdenis of zelfs van de kerk af te trekken. Bij omturnen blijft men waar men is; men neemt zijn taak waar op de post waar men geplaatst is. Men geeft zich aan dit werk, maar terwijl men dezelfde plaats inneemt, wordt men door allerlei invloeden van buitenaf omgeturnd en gaat men allerlei dingen een beetje anders zien.

Langzaam maar zeker verloopt dit proces. Soms wordt het bewust in gang gezet, soms gebeurt het zonder opzet door het klimaat waarin men leeft en de geest die langzamerhand de toon is aan gaan geven.

Een paar voorbeelden om duidelijk te maken wat ik onder omturnen versta. Allereerst: de Bijbel. Velen zijn opgevoed bij de belijdenis dat de Bijbel Gods Woord is en gezag heeft over ieder mens in alle levensverbanden. Maar onder invloed van nieuw Bijbelonderzoek, allerlei publicaties die de menselijke factor in de Bijbel belichten, zijn velen in allerlei kerken, terwijl ze de Gereformeerde belijdenis nog onderschrijven, omgeturnd in hun gedachten en beschouwen en behandelen ze de Bijbel als een menselijk boek, een boek van mensen over God.

Iemand die zichzelf respecteert en mee wil doen moet zo wel denken en spreken. Zo zijn vele onderwijzers en leraren en predikanten overstag gegaan, meegegaan zonder weerstand te bieden en één keer voet gevend aan deze gedachten gaat dat proces snel verder.

Wie dan met eertijds betrouwbare figuren spreekt en over hen hoort over allerlei problemen schrikt eerst, kijkt verbaasd, denkt bij zichzelf: noe nu? en concludeert tenslotte: omgeturnd, ook hij...

In de gereformeerde traditie zijn we opgevoed bij de belijdenis van de souvereiniteit Gods, God in het middelpunt en de eer van God het doel van het leven. Dat is een door en door bijbels gegeven. Psalmisten en profeten met evangelisten verkondigen ons steeds weer de grootheid en hoogheid van God, de Heilige en Heerlijke.

Maar er is een hardnekkige tegenstroom tegen deze belijdenis reeds eeuwenlang, maar de laatste tijd in kracht winnend: de mens is zo belangrijk, God kan niet zonder de mens. De mens is Gods complement. Hij is de partner in het Verbond. De mens heeft wat te doen, heeft het geloof waar te maken. Markwaardig hoe deze gedachtengang duizenden infiltreert in allerlei kringen, waar niemand dat tot dusver voor mogelijk had gehouden.

Ineens hoort u verkondigen, dat de mens toch ook veel moet doen; dat de mens toch zo'n belangrijke plaats inneemt en dat God de mens inschakelt. Op dit thema wordt gehamerd. De gestadige druppel holt de steen uit. Juist die gestage bewerking van mensen, dat telkens maar dezelfde gedachte herhalen, dat turnt de mensen om, zodat het tot de goede toon gaat behoren om toch veel meer over het aandeel van de mens te spreken dan dit vroeger ooit het geval was.

Of, om een derde voorbeeld te geven: neem het spreken over het geloof. Het is nog altijd reformatorisch om te belijden: het geloof is een gave van God; een werk van de Heilige Geest. Zo werd en wordt het gepredikt. Maar onder invloed van allerlei opwekkingspredikers zijn langzamerhand ook in gereformeerde kringen de geesten omgeturnd. Geloof is een daad van de mens. Geloven is pakken en grijpen; is nemen en doen. Neem de beslissing en doe het nu. Grijp toch de kansen.

Het is merkwaardig om op te merken hoe in de praktijk een ongereformeerd spraakgebruik zich heeft genesteld in allerlei kringen die dit spraak gebruik krachtens hun belijdenis moesten afwijzen. Maar men is in de praktijk omgeturnd.

Een laatste voorbeeld: er zijn verschillende kringen en plaatselijke gemeenten in verschillende kerkverbanden die de laatste jaren zijn omgeturnd. Van een conservatieve naar een progressieve instelling, van een echt gereformeerde levensvisie naar een algemeen christelijke, van een principiële naar een slap-oecumenische houding.

Vaak gebeurt alles wat ik onder dit laatste voorbeeld noemde bewust. Door predikanten en vooruitstrevende leden wordt een omturningsproces op gang gebracht, dat geleidelijk terrein wint omdat het tactisch en vriendelijk, maar intussen zeer beslist gebeurt. Men is omgeturnd voor men het weet. Het is deze omturning, die anderen zo moe maakt en die hun de vreugde van het kerk-zijn ontneemt.

De ernst van dit omturnings proces moet u niet onderschatte. Het gaat maar niet om een andere gedachte op een bepaald punt, maar het gaat in de regel om een heel andere manier van denken en benaderen. Door dit omturningsproces wordt een kloof geschapen tussen een meerderheid en minderheid in dezelfde kring. De meerderheid wordt omgeturnd; de minderheid verzet zich, soms met wrevel, soms welbewust en loyaal, maar aangevreten door de twijfel: vecht ik niet tegen de bierkaai? Als men van polarisatie spreekt dan is het volhardend doorzetten van de omturners een van de grootste oorzaken van polarisatie.

De gevolgen zijn niet gering want op deze wijze vervagen allerlei grenzen en vallen allerlei scheidingsmuren als stukjes karton op de duur omver. Als we nog tien jaar verder zijn zult u eens zien hoe snel en diep het omturningsproces het gereformeerde leven heeft aangetast en vele veranderingen tot stand heeft gebracht. De Gereformeerde Kerken zijn in dat opzicht koplopers geweest.

Thijs Booy schreef in zijn boek De Stille Omwenteling, waarin hij met een zeker welbehagen op de vruchten van het omturningsproces wees. Dat omturningsproces gaat door: in de Gereformeerde Kerken en daarbuiten, in andere kerken en kringen, die nog vast willen houden aan het Woord van God.

Dit alles maakt het leven onzeker. Kunnen we elkaar nog vertrouwen? Is hij nog ''goed''? vragen we vandaag. Staat hij nog waar hij vijf jaar geleden stond? Helaas, dat moet je vandaag vragen. Door het omturningsproces vreet het verval verder.

Somber? Zien we alleen maar donkere wolken? We willen reëel zijn en duidelijk zeggen: wie dit streven van omturning niet onderkent en niet onderscheidt, ziet geen concrete gevaren en wordt, voor hij het zelf weet, meegezogen!

J.H.Velema

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Notes of Thanks

HAAGSMA: We wish to thank all our children, grandchildren, relatives and friends for the many good wishes, cards, and flowers received on the occasion of our 50th wedding anniversary. Above all we praise God for His many blessings, and that we could enjoy this day together.
Mr. & Mrs. A.J. Haagsma, R.R. 1, Salford, Ontario.

ROORDA: Mr.& Mrs. John Roorda wish to thank their children, grandchildren, relatives and friends for the many best wishes, cards, flowers and gifts received on their 45th wedding anniversary. You made our anniversary a real enjoyable day. We thank the Lord that He cared for us in so many ways in all these years. R.R.#5, Blenheim, Ont.

SYTSMA: We sincerely thank our children, grandchildren and friends for the many good wishes, cards, flowers and gifts on the occasion of our 45th wedding anniversary. Above all we give thanks to the Lord who richly blessed us in the years past. We pray for His continued care and guidance in years to come.
Mr. & Mrs. L.Sytsma, R.R.#4, Port Perry, Ont. L0B 1N0.

VANHARTEN: Bij het heengaan van onze kleinzoon
JOHN WILLIAM BAKKER
mochten ook wij als grootouders, veel bewijzen van medeleven ontvangen. Hier onze hartelijke dank.
Mr. & Mrs. L. Van Harten, Brantford, Ont.

VANHOUTEN: Mr. & Mrs. John & Tine Van Houten wish to thank all their relatives and friends from all over Canada, U.S.A., and the Netherlands, for their gifts, flowers cards and good wishes for their 25th Wedding Anniversary. Above all, thanks to our God who saved so wonderfully our lives for each other, during the past years.
327 Wellington St., Brantford, Ont. N3S 4A4.

VIS: Mr. & Mrs. Pleun Vis, wish to thank their family, friends and neighbours for the best wishes, flowers and gifts received on their 50th wedding anniversary.
R.R. # 1, Jerseyville, Ont. L0R 1R0.

Births

KOOPS: A bundle of love, a world full of joy, happily we announce our new baby boy. God, the Creator of life has entrusted this precious one to us to train up in His way. JOEL BRENDAN HARRY was born into the Koops family – Ralph and Anne, Jeffrey, Randall and Marsha, on July 3, 1977, weighing 9 lbs. 2 oz. Happy grandparents: Mr. & Mrs. J. Koops and Mr. & Mrs. K. Visbeek, both of Woodstock, Ont.
220 Mercer St., Chatham, Ont., N7M 4B5.

Births

DENHAAN: With praise and thanks to God we announce the birth of our son, CHRISTOPHER ADRIAN, born Father's Day, June 19, 1977. A baby brother for Elena Alice. Happy parents are Martin & Berta den Haan (nee Troelstra).
337 Campbell Ave., Windsor, Ont. N9B 2H5.

SNIEDER: With thanks to our God, the giver of life, we are happy to announce the safe arrival of our first child, JACOB PETER on June 25, 1977. First grandchild for Mr. & Mrs. J. Snieder of Smithville, and twelfth grandchild for Mr. & Mrs. P. Glasbergen of Fenwick. Proud parents are John & Jane Snieder, 908 Church St., Fenwick, Ont.

TIESMA: De Heere verblijdde ons heden met de voorspoedige geboorte van een welgeschapen dochter
SARA REBECCA "ERIN"
Alles wel.
Fred Tiesma-Eline Tiesma-Vander Lugt. Suisje voor Brent & Shawn.
Fairvale Station, N.B.
10 juni, 1977.

VAN ENGEN: With thankfulness to the Lord we announce the birth of our daughter MICHELLE CHRISTINE, born on July 9, 1977. A daughter for Marty & Geri Van Engen. First grandchild for Rev.& Mrs. H.R.De Bolster of St.Catharines and Mr.& Mrs. W.Van Engen of Hamilton. 9 Grammar Ave., St.Catharines, Ont. L2N 3L4

VANKLINKEN: We praise God for the wonderful, healthy arrival of CALEB JOHANNES VANKLINKEN on June 15, 1977 at Victoria Hospital in London.
"It was you who created my inmost self, and put me together in my mother's womb; for all these mysteries I thank you; for the wonder of myself, for the wonder of your works!" Psalm 139 :13,14.
A great-grandchild for Mr. & Mrs. P. Provoost Sr. of Aylmer and Mrs. G. Willemson of Oude Pekela, Holland. A third grandchild for Mr. & Mrs. P. Provoost of Aylmer and Mr. & Mrs. B. VanKlinken of London.
A little brother for Joshua and Kelly Ann. Happy and thankful parents are Joe & Fran VanKlinken.
Special love and thanks to Robert & Inez Vanderhill.

VOS: Grateful to the Lord, the giver of life, Ralph & Corry (nee Weststeyn) wish to announce the safe arrival of their second child, a daughter, LISA GERALDINE, on June 29, 1977. A sister for Henry James.
R.R. #3, Campbellville, Ont. L0P 1B0.

Marriages

KEEP-DOEK: Mr.& Mrs. George Keep of R.R.#2, Newmarket are pleased to announce the forthcoming marriage of their daughter GRETA HARRIET to Mr. PIETER HENDRIK DOEK, son of Mr.& Mrs. Gellius Doek of Barger Oosterveld, Holland. The wedding ceremony will take place, the Lord willing, on Saturday, August 13, 1977 at 3:30 p.m. in the Holland Marsh Christian Reformed Church, Rev. L.Tamminga of Willowdale officiating. Future address: p/a Bargerweg 22, Barger Oosterveld (Dr.), Holland.

WILCOCKS-HULSHOF: Mr.& Mrs Carmen Wilcocks of R.R.#2, Thedford, Ont. and Mr.& Mrs. Bert Hulshof of 1208 Exmouth St., Sarnia take pride in announcing the forthcoming marriage of their children PADDIE and HERMAN. The ceremony will take place D.V. on Saturday, August 13th, 1977 at 2:30 p.m. in the Arkona United Church, Arkona, Ont.

Marriages

HOOGSTRA—BYLSMA: Mr. & Mrs. Max Hoogstra are happy to announce the forthcoming marriage of their daughter SADIE to WES BYLSMA.
The wedding ceremony will take place D.V. on Sept. 3, 1977 at 4 p.m. in the First Chr. Ref. Church of Red Deer, Alta. Rev.N.Knoppers officiating.
Family address:25 Nagel Ave., 10 Parkside Dr.
Future address: Joffre Trailer Court No.7 North R.R.2 Site 2, Lacombe, Alta.

SECORD-PAUW: Mrs. Mary Secord and Mr.&Mrs. Casper Pauw are happy to announce the forthcoming marriage of their children MARG and JOHN. The wedding ceremony will take place D.V. on July 29, 1977 at 7:30 p.m. in the First Chr. Ref. Church of Guelph, Rev. R.Kooistra officiating. Future address: R.R.#7, Guelph, Ont.

SIEBRING[MillBay,B.C.]—DE GROOT[Lethbridge,Alta.] Klaas & Anne Siebring and Peter & Tina de Groot announce the celebration of the marriage of their children. JENNY and DENNIS, believing that the Lord has brought them together in His love, will speak their vows before God and His people D.V. on Friday, 29th of July, 1977 at 10:30 a.m. in the CRC of Duncan, B.C Future address: 12216-100 A Ave., Surrey, B.C. V3V 2V8.

VANDERVEEN-HOUWER: Mr.& Mrs.Bert VanderVeen of R.R.#3, Mount Hope wish to announce the forthcoming marriage of their eldest daughter MARGARET ANNA to EDWARD HOUWER, son of Mr. & Mrs. Albert Houwer of R.R.#3, Caledonia, on the 5th of August, 1977 D.V. in the Mount Hamilton Christian Reformed Church at 7:30 p.m., Rev. J.W.Jongsma officiating

VISSER—PRUMMEL: Mr. & Mrs. Klaas Visser Jr. of Taber, Alberta would like to share their joy by announcing the forthcoming marriage of their daughter ARLENE GLORIA to HARRY JOHN, son of Mr. & Mrs. O. Prummel of Lethbridge,Alberta. The ceremony will take place D.V. on Friday August 5, 1977 at 4:30 p.m. in the First Chr. Ref. Church in Taber. Rev. M. Pool of Edmonton, uncle of the groom, will be officiating. Future address: 2302-25 Ave., Coaldale, Alberta.

WIGGERS-VANDERVELDE: Mr.& Mrs. J.H.Wiggers, R.R.#3, Trenton and Mr.& Mrs. A.Vander Velde, Beachburg, invite you to share in the joy of the marriage uniting their children AUDREY and HESSEL. This celebration will be held D.V. on Saturday August 6, 1977 at 2:00 p.m. at the Ebenezer Chr.Ref. Church, Trenton, Ont. Rev. Popma officiating. Future address: 222 Belmont Ave., Apt.#4, Pembroke, Ont.

Anniversaries

1952 1977
Alten Taber
On June 26, 1977 we celebrated the 25th Wedding Anniversary of our parents and grandparents,

DICK KEMPE
and
GEZIENA KEMPE
nee Wikkerink

We give thanks to God for all His love and care through all these years and pray for His continued guidance in the years to come.
Their children & grandchildren;
Garth & Wilma Bekkering;
Howard, Heather, Jennifer
Henry & Pearl Kempe
Jack Kempe
Pete Kempe
Ina Kempe
Home address: Box 1554, Taber, Alta.

Anniversaries

Lichtaard Cayuga
1932 1977
On July 28 we hope to celebrate with our parents, D.V.

MELVIN ELGERSMA
and
ALICE ELGERSMA
nee Montsma

their 45th wedding anniversary.
Sylvia & John Dykstra
Stephen & Jenny Elgersma
John & Lynne Elgersma
Andy & Joanne Elgersma
Leo & Alice Elgersma
Tine & Otte Kiers
Martha & Bernie Verschoor
Jane & Dave Hadden
Raymond & Gerda Elgersma
Helen & Brian Cowan
and 39 grandchildren
Open house for guests will be held on Thursday July 28 from 7-9 p.m. in the York Christian Reformed Church. Best wishes only please.
Home address: R.R.#1, Cayuga, Ont. N0A 1E0

Aalten Surrey
1942 1977
With joy and gratitude to our Heavenly Father we hope to celebrate on August 6, 1977 the 35th wedding anniversary of our dear parents and grandparents

DERK JAN HEINEN
and
GERDA JOHANNA HEINEN
nee Bussink

Your loving children and grandchildren:
Montreal,Que. — Henk & Vicky VanAndel; Kenny, Eric, Harmen, David, Julie
Burnaby,B.C.— Henry & Greta Heinen; Ricky, Jason, Wayne, Marie
Surrey,B.C. — Henk & Arlene Van Hove; Shawna, Carmen, Nigel
Delta,B.C.— Joe & Joyce Wierda; Robbie, Marleen, Dennis, Roger
Langley,B.C.— Dick & Bonnie Heinen; Raymond, Peter, Steven
Portland,Oregon— Janny Heinen & Monty Burns
Whonnock,B.C.— Jim & Marilyn Vriend; Nicole
Surrey,B.C.— Case & Annemarie Van Muyen; Kerri
At home: Marian, Martin, Wendy
Home address: 16050-92nd Ave., Surrey, B.C.

Woivega Bowmanville
1952 1977
With joy and thankfulness to God we hope to celebrate, the Lord willing, on July 24, the 25th wedding anniversary of our parents

HAINS & TETSJE MUIZELAAR
nee Snijder

They that wait upon the Lord shall renew their strength. Is. 40:31A
Their children:
Oshawa — Simon
Peterborough — Helen
Guelph — Jack
At home — Jenny
Home address: R.R. # 1, Bowmanville, Ont.
Open House July 23 from 8—10 p.m. at the New Dutch Oven, Orono, Ont.

Hoogkerk Guelph
1952 1977
With joy and gratitude to God we hope to celebrate on July 31, 1977 the 25th wedding anniversary of our parents

CASPER PAUW
and
ALICE PAUW nee Tillema

"The Lord is your keeper; the Lord is your shadow on your right hand." Ps. 121:5
We pray that the Lord will continue to bless them.
Their children:
John & Marg
Mendelt, Bob, Rick, Anita, Anja
Open house in the Chr.Ref.Church, Guelph on August 1, 1977 at 8 p.m.
Guelph, 28 Queensdale Cr.

Anniversaries

De Wilp Brampton
1947 1977
With joy and thankfulness to God we hope to celebrate on July 17, 1977 the 30th wedding anniversary of our dear parents and grandparents

DONALD & LOUISE POST
nee De Waile

We pray that the Lord will continue to bless them in the years to come,
Their thankful children and grandchildren
Brampton, Ont.— Peter & Teena Post
Marion Beaton
Mississauga, Ont. — Jim & Gay Hofing
Bramalea, Ont.— Angela Post
Thornhill,Ont.— Russ & Rennie Copeland
At home — Ted & Janice and 7 grandchildren
78 Sanford Cres., Brampton, Ont. L6X 2C3

1952 1977
With joy and thankfulness to God, we hope to celebrate on August 1st, 1977 the 25th wedding anniversary of our parents

JOHN and CATHERINE PRANGE
(Joosse)

Happy Anniversary Mom and Dad. We wish you many more years together and pray that God may continue to bless you richly in the years to come. With love, your thankful children and grandchildren
Surrey,B.C.—Bernie & Marina Prange;Chris and Philip
Fran & Bill Kuyvenhoven
Sarnia,Ont.— John Prange
Bright's Grove,Ont.— Joan & Jim Berry
At home— Ron Prange
Ken Prange
Open House will be held on Aug. 1st, 1977 at the family residence: 2633 London Rd., Sarnia, Ont. N7T 7H2.

With great joy and thankfulness to God, we hope to celebrate, the Lord willing, on August 5, 1977 the 45th wedding anniversary of our parents and grandparents:

HENDRIKUS VAN ANDEL and
WILHELMINA A.M. VAN ANDEL
(nee Fernhout)

Burnaby B.C.— Fred & Sonja VanAndel
New Westminster,B.C.— Janet & Ralph Laninga
Neerlandia,Alta.— Winny & Neil Vriend
Montreal,P.Q.— Hank & Vicky VanAndel
Burnaby, B.C.— Morris & Arlene VanAndel
Toronto,Ont.— Alice & Albert Wolters
St.Catharines,Ont.— Benita Van Andel
and 18 grandchildren.
Home address: 7551 Newcombe Street, Burnaby, B.C.

On July 28, 1977, the Lord willing, we hope to celebrate the 45th wedding anniversary of our parents and grandparents,

RAY (RIEMER) WIERSMA
and
RITA (RINSKJE) WIERSMA
nee Vander Bij

We thank God for His abiding love through all these years, and pray for His continued care and guidance in the years to come.
Congratulations, and love from their children and grandchildren,
Chatham — Joe & Hilda Wiersma
Jake & Clara Wiersma
Baltimore— Harry & Deet Neutel
Barrie— Jim & Sandra Wiersma
London— Margaret Wiersma
and 17 grandchildren.
Open House will be held on Thursday, July 28, 1977 in the Fellowship Hall, First Chr. Ref. Church, Chatham, starting at 8 p.m. Best wishes only.
Home address: 74 Burton Ave., Chatham, Ont. N7M 4Z5.

Classified Advertising

Anniversaries

Staphorst 1942 Chatham 1977
With thankfulness unto our Lord, we hope to celebrate on Aug. 1, 1977 D.V. with our parents and grandparents

HENRI ZANTINGH
and
ALICE ZANTINGH nee Appelmelk

their 35th wedding anniversary.
London— Jack & Stella Zantingh; Kristen
Chatham— Steffie & Toni Bodini; Richard and Connie Lyn
Bert & Corrine Zantingh; Cindy, Joel, Stephanie, Jonathan
Prince George,B.C.— Hans & Brenda Zantingh; Lea May
Chatham— Joyce & Patrick Desaunier; Nicole
Jenny Zantingh
Smithers,B.C.— Mike & Deeny Zantingh; Chantelle, Timothy
Chatham— Clarence & Laura Zantingh; Susanne
London— Petra Zantingh
Chatham— at Home— Fred and Anita Zantingh
130 Partridge Cres., Chatham, Ont. N7L 1E9.

Obituaries

After a lengthy and intense illness the Lord took to Himself into His heavenly home on Wednesday, July 6, 1977 our dearly beloved mother and grandmother

AALTJE KERSSIES

at the age of 76. Predeceased by her husband Harm in 1972.
Ps.116:7—9: "Return, O my soul, to your rest; for the Lord has dealt bountifully with you. For thou hast delivered my soul from death, my eyes from tears, my feet from stumbling; I walk before the Lord in the land of the living."
Londesboro,Ont.— Henk & Diny Kerssies
Hamilton,Ont.— Jan & Nely Kerssies
Mount Hope,Ont.— Janny & Sam Elzinga
Jarvis,Ont.— Henny & John Ter Steege
Sarnia,Ont.— John & Joyce Kerssies
Jerseyville,Ont.— Harry & Jeanette Kerssies
Address: Mr. & Mrs. Jan Kerssies, 501 Upper James, Hamilton,Ont.

WEISTRA, WILLIAM (BILL)

Suddenly, at his home on Friday July 8, 1977 the beloved husband of Catharina Weistra, nee Van Gennip passed away.
Dear father of Jessie
Loving son-and brother-in-law of
Barrie— Mr. & Mrs. E. Van Gennip
Vancouver,B.C.— P. Van Gennip
Minesing— J. Boulus
G. Van Gennip
Also remembered by his nieces and nephews.
The funeral service was held at the First Chr. Ref. Church of Barrie, on Tuesday, July 12, 1977. Interment at Barrie Union Cemetery.
The Epistle of James.

Na een korte ziekte heeft de Here tot Zich genomen Zijn kind, onze lieve Vader, Schoonvader, Grootvader en Over grootvader

PIETER JAN WORIES

op de leeftijd van 79 jaar.
Sinds 1972 weduwnaar van Sietske De Boer.
Romeinen 5 : 1.
Richmond,B.C.—T.Bolhuis-Wories
C. Bolhuis
Abbotsford,B.C.— C. Wagenaar-Wories;R.J. Wagenaar
Dawson City,Yukon— J. Wories; Th. Wories-Vander Veen
8 kleinkinderen, 2 achter kleinkinderen.
Abbotsford, B.C., 29 juni, 1977.

Obituaries

On June 12, 1977 the Lord took home

GRACE VANDERSTOOP

Dearly beloved wife of Theodore Vanderstoop.
Mother of Margaret Anne & Ron French; Theodore John.
Grandmother of Jonathan David.
Sometimes God, who knowest best, sends us sorrow as a test;
Sometimes He doth wound the heart, greater sweetness to impart.
483 Rossland Rd. W., Oshawa, Ont. L1J 3H1.

Teachers Wanted

ONTARIO

LONDON: A new half-time position for fall 1977-78 for a qualified applicant for kindergarten, three full days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home)
Applicants should include: a. resume of training and experience
b. statement of personal understanding of Christian education.
c. citizenship
d. two references.
London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4.

TORONTO: Immanuel Christian School, Toronto, needs a French teacher part-time for Grades 7-8 beginning in Sept. Write or call John Kamerman, 65 Kentish Cres., Scarborough, Ont. M1S 2Z3. Tel. 293-2938.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandooren principal. Tel.(416) 222 - 1711 (school) or 222-7419 (res.)

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

JOHN KNOX CHRISTIAN SCHOOL BURNABY, B.C.

has an opening for a grade 3 teacher, for the 1977-1978 school term.
Please send your applications to Mr. Ben Hendricks,
8260-13th Avenue,
Burnaby, B.C. V3N 2G5
(Due to Manpower regulations only Canadian citizens need apply.)

Church Services

LUCKNOW: Christian Reformed Church in Lucknow, Ont.
COME AND WORSHIP
The Lucknow Church would like to extend a warm and sincere invitation to all people in the area to come and Worship. Services are Sundays at 10:00 a.m. and 8:00 p.m.

Personal

Retired farmer of Chr. Ref. background, who lives 8 months of the year in Canada and 4 months in Florida is looking for a housekeeper. Will consider matrimony. Mr. Harry De Groot, R.R.#1, Smithville, Ont. L0R 2A0. Phone: 1-416-957-7113.

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The Christian Labour Association of Canada

is looking for an experienced secretary. Good wages and benefits for the right applicant. Please send your resume to 1036 Weston Road, Toronto, Ontario, M6N 3S2.

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Key greenhouse grower foreman, near Hamilton, Ont. for large new range. Must be experienced with all aspects of greenhouse crops. Must be an aggressive individual wanting career opportunity. Responsibilities will include supervising entire range, employees and crop planning. Reply giving complete resume of background experience, qualifications, expected starting income, etc.
All replies will be answered and will be held in strict confidence. Reply to Box 4205, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

FARM MANAGERS

Our client requires two farm managers to operate two laying hen farms. Location: Ontario-Niagara Peninsula. Each manager will have complete responsibility for making the farm successful and must have a good knowledge of flock health. Home provided and remuneration open to negotiation. For further information, call or write:
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105 Main St. E. Suite 911,
Hamilton, Ont., L8N 1G6
416-526-9400

BAKER WANTED

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Thriving business and opportunity to progress. Good working conditions. Letters to Box # 4204, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

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PICKING TOBACCO
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***

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Real Estate

Hiway — Country Restaurant & Giftstore

Living quarters - 6 acres - camping possibilities - vacation area. Year round open.
Trade possible south or west. $79,000.00
C. Kwint
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Apartment wanted

Two or three-bedroom apartment wanted in Grimsby or Fruitland, Ont., area. Preferably furnished for occupancy by middle of August. Please contact Irene Los, phone (416) 735-7103, after 5 p.m.

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FAMILY RESORT
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close to fishing
10 miles from Chr.Ref.Church
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Len & Rita Bette

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Housekeeping cottages on beautiful Kennebec Lake, 85 miles W. of Ottawa on Hwy 7. Sand beach. Boating, fishing, swimming.
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MAPLE LEAF COTTAGES
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Planning to visit Europe?
Why not take a leisurely tour by car from **Lokhorst Auto's.** At lowest rental rates. For rates write: Egbert Ankersmit, 10 John St., Vineland, Ont. L0R 2C0. Ph.416-562-5482.

Lambert Huizingh
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Aurora, Ont.
Tel: 727-9797

Correction
We would like to inform CC readers that Rev.John De Vries is not Chaplain at the St.Vincent de Paul Penitentiary but at both the Federal Training Centre and the Institution Montee St.Fransois in the village of St.Paul de Vincent in Quebec.

THINGS WE'VE READ

Jails the Ultimate Ghetto of the Criminal Justice System by Ronald Goldfarb, published by Anchor Press/Doubleday, Garden City, New Jersey; 508 pages; Price $3.95.

Reviewed by Chaplain John deVries, chaplain at the Federal Training Centre and the Institution Montee St.Fransois in the St. Vincent de Paul Community in Quebec.

Whether or not you have visited a jail or penal institution, this book will shock you. The author leads the reader to acknowledge that jails are mainly instruments of revenge and illegal punishment. As a practicing attorney in Washington, D.C., who has been a member of numerous national crime commissions, Ronald Goldfarb is well equipped to write this, his fourth book.

American jails are pretrial detention centers that have come to be used as holding stations for criminals serving short sentences. The author contends persuasively that the casual offender, in jail for only a short time, is nevertheless infected and trained for a life of crime. The inmate is powerless and hopes only to escape, or for a riot to break the boredom and inhuman monotony. While our situation in Canada is not as degrading or hopeless, last year's penitentiary riots and the recent House of Commons Subcommittee on Prison Reform recommendations give the Canadian public little reason for complacency.

The author contends that jails are for the poor, the alcoholic, the sick, the young and the drug addict. Today, jail time is dead and wasted time. To a lesser degree the Canadian penitentiary population is also poor, addicted, and sick. The author's suggestion to link the criminal justice system with the health system is commendable, but it has the danger of making "sick" people out of lonely and helpless people that have chosen unacceptable behavior to meet their needs. The recommendation to give special sentences for special offenders sounds attractive, but it opens the possibilities for more patronage and favoritism.

Because the bail system is for the rich and middle class, Goldfarb proposes that it be abolished. Jails are said to be built for administrative convenience. New detention centers ought to be built to guard the public, facilitate justice, and make room for the possibility of rehabilitation. The author says little about the attitudes of the jail staff and the fostering of relationships in which changed lives and attitudes might develop.

New buildings will change nothing. A reason and hope to begin life over again must be presented to incarcerated citizens. This I find lacking in an otherwise comprehensive and thorough book. As necessary as the proposed changes are in American jails and the Canadian penal system, are these proposed changes any more than playing musical chairs on a sinking ship — our criminal justice system. To shine an apple that is rotten at the core does not make it taste better. Unless there is a radical upheaval in the penal system bolstered by active public and committed Christian concern and action, jails and penitentiaries will continue to riot and serve as schools of crime. Jails are the ultimate ghetto of the criminal justice system, and that system is perpetuated by our tacit approval and our tax dollars.

REFLECTIONS ON I PLEDGE YOU MY TROTH

Continued from page 7

head of every man is Christ, the head of a woman is her husband, and the head of Christ is God."

Paul in Olthuis' interpretation

Dr.Olthuis knows of course, the texts just mentioned as well as anyone else; he also deals with them in an Appendix to his book. Paul's prohibitions addressed to women should be explained, Olthuis states, against the background of the situation which existed in the Christian churches. Oppressed for centuries, not all women who were converted to Christianity, used their newly acquired freedom in Christ in the right way. Some, probably also under the influence of Gnosticism, which denied all differences between the sexes, went totally overboard. Instead of realizing that they had received freedom in Christ to serve the Lord alongside their husbands they bossed over them; they butted in on the discussions wherein the prophesies were tested on their agreement with Scripture, they removed their veils, wore their hair short, and conducted themselves that way in an unfeminine and, as far as those times were concerned, improper and shameful way.

In this light Paul's admonitions and exhortations addressed to women become clear according to Olthuis. They intend to call the women back from an unbecoming and essentially rebellious behaviour, to a conduct in agreement with her feminine calling of partnership with the man.

The references to her creation have nothing to do with the place under the man which would have been assigned to woman. It reminds her that she cannot exist on her own, but that holds as well for man, "for as woman was made from man, so man is now born of woman". The call issued to the sisters to be subordinate does consequently not mean to be subordinate to man but to be obedient to her calling as woman, and if they were married, to her calling as wives, who are bound by the commitment to her husbands. Any idea as if these texts would refer to a distinction in place and station in the church or in marriage, should be given up.

It is not different with the headship of the husband of which 1 Cor.11:3 speaks.

> "If we conclude from this passage", Olthuis writes, "that man is by nature superior to woman, we must likewise conclude that Christ is subordinate by nature to God. The Church has denied the second conclusion; it is time she emphatically rejects the first".p.137

Headship indicates prominence. To be the head means that the husband "has the responsibility and authority to call the marriage - his wife as well as himself - to obey the norm of troth", p.27. It is the same, Olthuis feels, with the call issued to women to keep silent in the churches, 1 Cor.14:34 cf.1 Tim.2:11. This call is considered by many as a universal norm, valid everywhere and at all times. This is, however, not done by these same people with the call of Paul to wear the veil.

> "To select one call as relevant for today but not the other, is simply arbitrary", p.141.

Actually, the call to be silent, as all the others, has to do with the office of women, not to domineer over, but to be a fellow worker with man. And if they do not want that they should, even though they are entitled to pray and to prophesy in congregational meetings, according to 1 Cor.11:5, keep quiet until their attitude has changed, p.140.

Reply

It might be a good thing to stop here for some critical reflection. First, a word about the alleged inconsistency of the Church which would deny that Christ is by nature subordinate to God, but maintain that man is by nature superior to woman. No more than I accept the word 'inferior' for woman, do I accept the word 'superior' for man. It is not a matter of superiority or inferiority, but as Ridderbos rightly observes in his 'Paul' (p.307), of 'priority'. This priority holds as well for God in his relation to Christ, in his quality of servant of the Lord, as it holds for man in his relation to woman. The Church confesses both.

And as to the relevance of the call to be silent in contrast to the alleged irrelevancy of the call to wear a veil, and to wear the hair long, I deny that the Church metes with two measures in this respect. The Church may not demand any longer the wearing of a veil, because that is a thing of the past, just as the ox and the ass of the fourth commandment are work- and transportation animals of the past, that which was symbolized by the veil, the subordinate place, namely, which the Lord has assigned to woman in his creation is fully recognized and finds expression not only in the silence which the women keep in the churches by abstaining from the teaching office, but in the whole conduct of the sisters in the midst of the congregation.

For the rest, Olthuis is certainly right when he derives from 1 Cor.11:14 and 1 Tim.2 that the women abused their freedom in Christ, but that does not entitle him to water down Paul's admonitions to the sisters to a call for a conduct in agreement with her feminine calling of partnership with the man. Such an interpretation is in conflict with the simple and clear meaning of the word 'subordinate' and with the equally simple and clear meaning of 'headship'. Moreover, such an interpretation is not required either by Gal.3:28. Let me quote Ridderbos on this passage:

> "For in Christ", he writes, "the husband does not have an advantage over the wife. (Gal.3:28) The distinction that exists between them by virtue of creation is not abolished anymore than that between Jews and Greeks; to be in Christ does not therefore mean natural equality. But all, both male and female, are one in Christ. That is to say, they together constitute one body (cf. 1 Cor.12:13) And this must govern natural relationships as well,so that in marriage it is not one's own concern or asserting one's own superiority, but love in Christ that must determine the relationship". (Paul, p.307)

Or, as Ridderbos writes with respect to the place of women in the Church,

> "on the one hand the woman shares fully in the salvation given in Christ, and there is complete equality between men and women in that respect, just as between Jew and Greek master and slave, etc. (Gal.3:28; Col.3:11; cf. 1Cor.11:11,12), on the other hand fellowship with Christ does not remove the natural distinction between man and woman, and man's position of leadership with regard to woman". (Paul,p.460).

And as to the bi-unity of man, which would imply equality and partnership of man and woman, Olthuis may posit this bi-unity and speak of man as 'a twofold being",(p.4). Scripture, as far as I can see, does not do so.What is that anyway: a twofold being? The Bible tells that God after He had made the animals, made man,i.e. a new kind of creature. When it next reads "Male and female he created them", Gen. 1:27; 5:2, the meaning is that this new kind of creature, this genus man, consisted of two sort of members: man and woman. How closely these two kind of members of the human race are related, appears from the creation of woman out of man. However, this creation also tells that the relation between man and woman is not one of equal partnership, but of leadership of the man and of subordination of the woman. Is that strange, not understandable, unfair? Not at all. Just the opposite! That is in perfect agreement with the plan of God for woman, to be namely a helper fit for man. How could she ever be a real helper unless in union with and in subordination to man?

Now just before Paul admonishes the wife to be subject to her husband in Eph.5:22, the apostle exhorts the whole congregation: husbands, wives, fathers, mothers, children, masters, slaves, to be subject to one another in the fear of Christ.(p.21)

It is clear as is indicated by the reference of Christ, the servant of the Lord, that this call to submission, to put it in the words of Olthuis, is "the calling to serve each other in order to fulfill God's demands", p.144. Does that mean, however, that the admonition to the sisters to be subject to their husbands tells them to be good wives for their husbands in equal partnership with them as Olthuis suggests? It would indeed, if the Lord had given women the place of equal partner. But He did not. He gave her the place of helper under her husband, according to the history of creation. To be subject to her husband, means therefore for the wife to accept the leadership of her husband and to be his helper. And as to the husband, the general calling of vs.21 to be subject to one another, means for him in its application to marriage, as Paul states in vs.25, to love his wife.

Continued next week